LIBER ANGELICALIS

A Comprehensive Textbook of the Enochian Language

The Angelic Tongue as Recorded by Dr. John Dee and Sir Edward Kelley

PART ONE: HISTORY AND ORIGINS

Chapter 1: The Historical Background

1.1 The Concept of an Angelic Language

The idea of a primordial language — a tongue spoken by angels, used by Adam in Eden, and lost at the Tower of Babel — has deep roots in Western esotericism. By the Renaissance, the quest for the *lingua Adamica* (the Adamic language) was a serious intellectual pursuit. Scholars believed that if one could recover and speak the original language of creation, one could communicate directly with angelic beings, understand the hidden structure of the cosmos, and exercise power over the natural world.

This concept was widespread in the intellectual milieu of sixteenth-century Europe, where Kabbalah, Hermeticism, Neoplatonism, and Christian mysticism intertwined. The Hebrew language was widely regarded as a candidate for the Adamic tongue, but others believed the true original language had been lost entirely and awaited rediscovery.

1.2 John Dee (1527–1608/9)

Dr. John Dee was one of the most remarkable polymaths of Elizabethan England. He served as court astrologer and advisor to Queen Elizabeth I, and his expertise spanned mathematics, astronomy, navigation, cartography, optics, and cryptography. He amassed one of the largest private libraries in England, containing thousands of volumes and manuscripts. He was deeply versed in the classical languages, in Hebrew, and in the occult philosophy of his era. He studied

the works of Cornelius Agrippa, Johannes Trithemius (whose *Steganographia* influenced him profoundly), and the Hermetic tradition.

Despite his formidable rational intellect, Dee was driven by a conviction that the empirical study of nature was insufficient for complete knowledge. He believed direct communication with angels could reveal the deepest secrets of creation. Beginning in the late 1570s, Dee attempted to make contact with angelic intelligences through the practice of "scrying" — gazing into a crystal ball or obsidian mirror to receive visions.

1.3 Edward Kelley (1555–1597/8)

Dee's early experiments with scrying produced frustrating results through several mediums. In 1582, he was introduced to Edward Kelley (also spelled "Kelly"), a young man with a colourful and controversial reputation. Kelley proved to be an extraordinarily gifted scryer. When Kelley gazed into Dee's crystal "shew-stone," he reported elaborate visions of angelic beings who communicated complex information, including an entire language, a system of magic, and prophetic revelations.

Kelley's character has been much debated. Some scholars view him as a charlatan who manipulated the credulous Dee; others note his apparent reluctance to participate and the sheer complexity of the material produced, which seems to exceed what a simple hoax would require. The truth likely lies in a complex interplay of genuine trance phenomena (possibly related to glossolalia), creative invention, and sincere spiritual aspiration on Dee's part.

1.4 The Reception of the Language

The Enochian material was received in two major phases.

Phase One: The *Liber Loagaeth* (1583). Beginning on March 26, 1583, Kelley reported visions of a 21-letter alphabet. Shortly thereafter, he began receiving the text of what became known as *Liber Loagaeth* ("Book of Speech from God"), consisting of 49 great tables, each a grid of 49 × 49 letters, with both a front and back (yielding 98 total tables of 2,401 letters each). The angels reportedly never translated the material in this book. The linguist Donald Laycock observed that the patterning of the *Loagaeth* text resembles glossolalia — "speaking in tongues" — rather than true natural language.

Phase Two: The *Claves Angelicae* or Angelic Keys (1584). About a year later, while Dee and Kelley were residing at the court of King Stephen Báthory in Kraków, Poland, a second set of texts was received through Kelley. These comprise 48 poetic verses (known as "Calls" or "Keys") with accompanying English translations. Unlike the *Loagaeth*, this material constitutes a genuine, if limited, linguistic corpus. The language of the Calls is structured, possesses identifiable vocabulary and rudimentary grammar, and is amenable to analysis.

The method of dictation was extraordinarily laborious. The text was transmitted letter by letter, *in reverse order* — the last letter of the last word of the first Call was the first letter dictated, proceeding backward to the first letter of the first word. At the conclusion of each word, its pronunciation was given. At the end of each Call, the angel (primarily the entity called Nalvage) displayed the English translation word by word. Dee and Kelley then reversed the letter sequence to reconstruct the Enochian text and aligned it with the translation.

1.5 Naming the Language

Dee himself never used the term "Enochian." In his journals, he referred to the language by several names: **Angelical**, **Celestial Speech**, **the First Language of God-Christ**, **the Holy Language**, and **Adamical** — the last because the angels reportedly told him it was the language Adam used in Eden to name all created things. The term "Enochian" was applied by later writers, derived from Dee's claim that the biblical patriarch Enoch (Genesis 5:18–24) had been the last human before himself and Kelley to know the language.

1.6 After Dee: The Later History

Dee's manuscripts passed through various hands after his death, eventually finding their way to the collection of Sir Robert Cotton and then to the Bodleian Library, the British Library (especially MSS Sloane 3188, 3189, and others), and various private collections. In 1659, Meric Casaubon published a portion of the diaries as *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits*.

The material lay relatively dormant until the late nineteenth century, when the **Hermetic Order of the Golden Dawn** (founded 1888) adopted and systematized Enochian magic. Key figures including S.L. MacGregor Mathers, William Wynn

Westcott, and later Aleister Crowley developed elaborate ceremonial systems based on Dee's material, including distinctive pronunciation conventions.

In the twentieth century, the linguist **Donald C. Laycock** produced the first rigorous scholarly analysis of the Enochian language, published as *The Complete Enochian Dictionary* (1978; revised editions 1994, 2001). Laycock concluded that Enochian is an occult constructed language whose phonology, grammar, and word order are "thoroughly English," though the vocabulary is largely original.

1.7 The Scholarly Assessment

Modern linguists classify Enochian as a **constructed language** (conlang). Laycock and others have demonstrated that its phonological system mirrors Early Modern English, its word order follows English syntax (subject-verb-object), its conjugation patterns (where discernible) resemble English, and it largely lacks the features one would expect of a Semitic language (which Dee claimed it predated). The vocabulary of approximately 250 words (more than half of which are *hapax legomena* — occurring only once in the corpus) shows a few suggestive resemblances to biblical proper names (e.g., *luciftias* "brightness" ≈ Lucifer; *babalond* "wicked/harlot" ≈ Babylon) but is otherwise largely opaque in etymology.

PART TWO: THE WRITING SYSTEM

Chapter 2: The Enochian Script

2.1 Overview

The Enochian script consists of **21 letters**, first received by Kelley in a vision on March 26, 1583, and recorded in Dee's diary (now MS Sloane 3188). The script is written **from right to left**, in the manner of Hebrew and Arabic, though the actual texts in Dee's journals are predominantly recorded in Latin-letter transliteration.

The alphabet shares certain graphical similarities with a script attributed to the prophet Enoch that appeared in Johannes Pantheus's *Voarchadumia Contra Alchimiam* (1550), a copy of which Dee owned. However, the Enochian script has its own distinctive character, featuring angular and curvilinear forms, some of which bear loose resemblances to Hebrew, Greek, and Latin letter forms.

THE HOLY TABLE

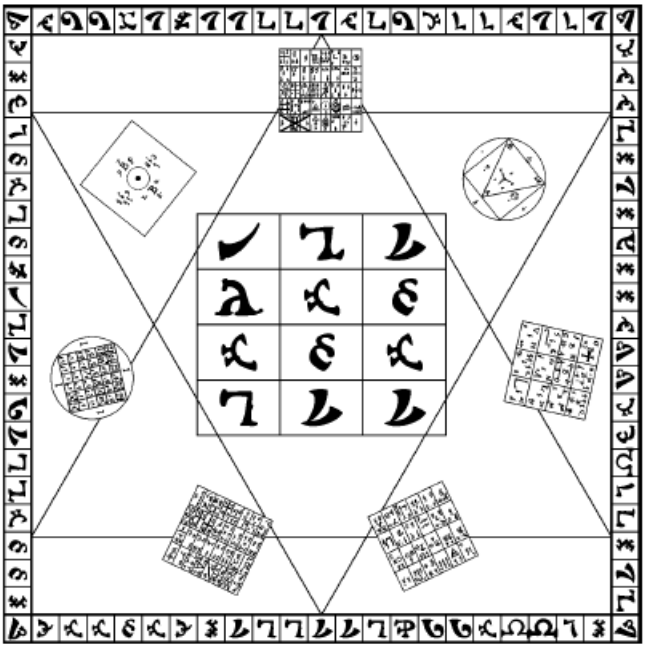

PLATE I.

2.2 The Alphabet

The following table presents the 21 Enochian letters with their traditional names, English equivalents, and sound values as reconstructed by Laycock. Note that Dee mapped these 21 letters onto 22 English letters (treating U and V as positional variants, as was standard in his era) and omitted the English letters J, K, and W.

Letter Name	English Equivalent	IPA Sound Value (Laycock)
Un	**A**	**[ɑː] stressed; [a] unstressed**
Pa	**B**	**[b]; silent after *m* before another consonant or finally**

Letter Name	English Equivalent	IPA Sound Value (Laycock)
Veh	**C**	**[k] before *a, o, u*; [s] before *e, i* and in clusters; *ch* = [k] usually, [tʃ] finally**
Gal	**D**	**[d]**
Graph	**E**	**[eː] stressed; [ɛ] unstressed**
Or	**F**	**[f]**
Ged	**G**	**[g] before *a, o, u*; [dʒ] before *e, i,* finally, after *d,* and in clusters**
Na	**H**	**[h] except in digraphs *ch, ph, sh, th*; silent after a vowel (which is then lengthened)**
Gon	**I/Y**	**[j] word-initially before a vowel; as a vowel: [iː] stressed, [ɪ] unstressed; diphthongs *ai* [aɪ], *ei* [eɪ], *oi* [ɔɪ]**
Ur	**L**	**[l]**
Tal	**M**	**[m]**
Drux	**N**	**[n]**
Med	**O**	**[oː] stressed; [ɒ] unstressed**
Mals	**P**	**[p]; *ph* = [f]**
Ger	**Q**	**[kw]; the word *Q* alone = [kw]**
Don	**R**	**[r]**
Fam	**S**	**[s] or [z] as natural in English; *sh* = [ʃ]**
Gisg	**T**	**[t]; *th* = [θ]**
Van	**U/V**	**[uː] stressed, [ʊ] unstressed; [juː] initially; [v] or [w] before another vowel and word-finally**
Pal	**X**	**[ks]**
Ceph	**Z**	**[z], rarely [zd]**

Angelic Alphabet
with Correspondences

1.		Pa	b
2.		Veh	c\k
3.		Ged	g\j
4.		Gal	d
5.		Or	f
6.		Un	a
7.		Graph	e
8.		Tal	m
9.		Gon	i\y
10.		Na	h
11.		Ur	l

12.		Mals	p
13.		Ger	q
14.		Drux	n
15.		Pal	x
16.		Med	o
17.		Don	r
18.		Ceph	z
19.		Van	v\u
20.		Fam	s
21.		Gisg	t

2.3 Directionality and Layout

The native Enochian script runs **right to left.** When transliterated into Latin characters (as Dee commonly did for working purposes), it is written left to right. The script does not employ spaces consistently in its native form within the *Liber Loagaeth* tables; word boundaries in the Calls are determined from the dictation process.

2.4 Digraphs

Four digraphs function as in English orthography:

CH — Usually [k] (as in "ache"), but [tʃ] (as in "church") when final. **PH** — [f] (as in "phone"). **SH** — [ʃ] (as in "ship"). **TH** — [θ] (as in "think").

2.5 Fonts and Modern Representation

Several digital fonts exist for rendering the Enochian script, using the ASCII range with Enochian glyphs assigned to the code points of their English equivalents. When using such a font, typing the English equivalent letter produces the corresponding Enochian character. Major fonts include those distributed by the Hermetic Order of the Golden Dawn and various online occult communities.

PART THREE: PHONOLOGY

Chapter 3: The Sound System of Enochian

3.1 Pronunciation Traditions

There are two major traditions for pronouncing Enochian, plus a scholarly reconstruction.

a) Dee's Original Pronunciation. Dee left pronunciation guides alongside many of the Enochian texts, indicating stress, soft versus hard *c* and *g*, and sometimes giving English words that rhyme (e.g., *zorge* rhymes with "George"). Laycock used Dee's notes, combined with knowledge of Elizabethan English pronunciation, to reconstruct the original sound system. This is the basis for the phonological table in Chapter 2.

b) The Golden Dawn / Crowley Syllabic Method. The Golden Dawn tradition, elaborated by Mathers and Crowley, inserts vowels between consonants to produce a more fluid, chant-like pronunciation. As Wynn Westcott explained: "In pronouncing the Names, take each letter separately. M is pronounced *Em*; N is pronounced *En* (also *Nu*); A is *Ah*; P is *Peh*; S is *Ess*; D is *Deh*." Under this system, the word NRFM would be pronounced "En-Ra-Ef-Em," and ZIZA would be "Zod-ee-zod-ah." Crowley recorded himself chanting the Calls using this method on a wax cylinder, one of the earliest audio recordings of the Enochian language.

c) Laycock's Scholarly Reconstruction. Laycock's work is based on Dee's own marginal notes and the known phonology of late-sixteenth-century English. This is the system described in the phonological chart above and used throughout this textbook.

3.2 Consonant Inventory

The consonant phonemes of Enochian, as reconstructed by Laycock, are as follows:

Stops: /b/, /d/, /g/, /p/, /t/, /k/ (the last realized through ⟨c⟩ before *a, o, u* or ⟨ch⟩ in most positions, and through ⟨q⟩ as [kw]).

Affricates: /tʃ/ (from ⟨ch⟩ finally), /dʒ/ (from ⟨g⟩ before *e, i*).

Fricatives: /f/ (⟨f⟩ or ⟨ph⟩), /v/ (⟨v⟩ before vowels), /s/ (⟨s⟩ or soft ⟨c⟩), /z/ (⟨z⟩ or voiced ⟨s⟩), /ʃ/ (⟨sh⟩), /θ/ (⟨th⟩), /h/ (⟨h⟩).

Nasals: /m/, /n/.

Liquids: /l/, /r/.

Glides: /j/ (⟨i/y⟩ before vowels), /w/ (⟨v⟩ or ⟨u⟩ in some positions).

3.3 Vowel Inventory

Enochian has a five-vowel system with length distinctions determined by stress:

Letter	Stressed	Unstressed
A	[ɑː] (as in "father")	[a] (short)
E	[eː] (as in "grey")	[ɛ] (as in "bed")
I	[iː] (as in "feet")	[ɪ] (as in "bit")
O	[oː] (as in "smoke")	[ɒ] (as in "hot")
U	[uː] (as in "fool")	[ʊ] (as in "foot")

Diphthongs include *ai* [aɪ], *ei* [eɪ], and *oi* [ɔɪ].

3.4 Stress

Stress in Enochian generally falls as in English cognate patterns. Dee marked stressed vowels in many words in his manuscripts. In general, monosyllabic words are stressed on the sole syllable, and polysyllabic words tend toward initial or penultimate stress. The Golden Dawn tradition frequently adds extra syllables, shifting the rhythmic character substantially.

3.5 Difficult Consonant Clusters

One of the most distinctive features of Enochian is the occurrence of consonant clusters that would be unusual or impossible in natural English, such as *bdrios*, *noncf*, *smnad*, *excolphabmartbh*, and *longamphlg*. Laycock observed that such sequences are characteristic of what one gets by extracting letters at regular intervals from an English text — they resemble the statistical distribution of letter sequences in English but not the *phonotactic* constraints of the language. This is one of the strongest arguments that the *Loagaeth* material was generated mechanically rather than as natural speech.

PART FOUR: GRAMMAR

Chapter 4: Morphology and Syntax

4.1 General Characteristics

Enochian grammar, to the extent it can be determined from the limited corpus, closely follows English patterns. Laycock described the grammar as "for the most part without articles or prepositions." Adjectives are rare. Compounds are frequent. Word order is English-like: Subject–Verb–Object (SVO), with adjectives (when present) preceding the noun.

The total attested vocabulary is approximately 250 distinct words, making systematic grammatical analysis difficult. Many patterns may be coincidental or inconsistent.

4.2 Articles and Prepositions

Enochian essentially **lacks articles** (*a*, *the*) and **prepositions** (*in*, *on*, *to*, *of*, etc.) as separate words. Instead, these meanings are often incorporated into compound words or indicated by suffixes. The suffix **-o** can indicate "of" (a genitive marker), and some preposition-like meanings are embedded within verb or noun forms.

4.3 Nouns

Nouns in Enochian do not show systematic declension. Plurals, when distinguishable, appear to be formed irregularly. Some examples from the corpus:

Singular	Plural	Meaning
ozol	*ozien*	hand / hands
londoh	(same or variant)	kingdom / kingdoms
butmon	*butmoni*	mouth / mouths
lusd	*lusda, lusdi*	foot / feet

Aaron Leitch identifies a **vocative case**, citing Dee's marginal note: "*Befes* — the vocative case of *Befafes*." This suggests at least some case differentiation may exist.

4.4 Pronouns

Enochian possesses a set of personal pronouns, though they are used sparingly and sometimes inconsistently.

First Person: *ol* — I, me, my, myself

Second Person: *ils, il, yls, ylsi* — thou, thee *q* [kw] — thy *nonci* — you (plural) *nonca, noncf, noncp* — to you *g, gi* — you, your *amiran* — yourselves

Third Person: *tia* — his *tox* — of him, his *pi* — she *tilb, tlb, tbl* — her, of her *tiobl* — in her *t* [ti] — it *zylna* — itself *z* — they *par* — they, them

First Person Plural: *ge* — we, us, our

Demonstrative Pronouns: *oi* — this *unal* — these, those *priaz(i)* — those

4.5 Verbs and Conjugation

Verb conjugation in Enochian is very limited in the corpus. The most fully attested verb is the copula "to be," which is highly irregular (as in English):

Form	Meaning
zir, zirdo	I am
geh	thou art

Form	Meaning
i	he/she/it is
chis, chiis, chiso	they are
as, zirop	was
zirom	were
trian	shall be
christeos	let there be
bolp	be thou!
ipam	is not
ipamis	cannot be

The verb *goh-* "to say" shows the next largest set of forms:

Form	Meaning
gohus	I say
gohe, goho	he says
gohia	we say
gohol	saying
gohon	they have spoken
gohulim	it is said

4.6 Negation

Two constructions for negation are attested. The first places *ge* ("not") after the verb: *chis ge* = "are not" (from *chis* "they are"). The second places *ip* before the verb: *ip uran* = "not see" (from *uran* "see").

4.7 Affixes and Compounding

Leitch identifies several productive affixes:

-o — indicates "of" (genitive). Example: *caosgo* = "of the earth" (from *caosg* "earth").

-ax — functions like English "-ing" (present participle / gerund).

Compounding is extremely common. Shorter words — conjunctions, demonstratives, and forms of "to be" — are frequently fused with the words they modify. For example, *dschis* = *ds* ("which") + *chis* ("are") = "which are"; *odzamran* = *od* ("and") + *zamran* ("appear") = "and appear." This agglutinative feature makes word boundaries difficult to determine and is reminiscent of German compound formation.

4.8 Word Order

Word order follows English SVO pattern. Adjectives precede nouns. Possessives may precede or follow. The absence of articles and prepositions gives Enochian a more compressed, telegraphic quality compared to English.

4.9 Numbers

The numeral system is one of the most puzzling aspects of Enochian. Single digits can be identified:

Number	Enochian
0	T
1	L, EL, LO, ELO, LA, LI, LIL
2	V, VI-I-V, VI-VI
3	D, R
4	S, ES
5	O
6	N, NORZ
7	Q
8	P
9	M, EM
10	X

However, larger numbers show no discernible system: 12 = OS, 19 = AF, 22 = OP, 33 = PD, 456 = CLA, 1000 = MATB, 1636 = QUAR, 5678 = DAOX, 9996 = CIAL, 69636 = PEOAL. As Laycock dryly remarked: "the test of any future spirit-revelation of the Enochian language will be the explanation of this numerical system."

PART FIVE: VOCABULARY

Chapter 5: Core Vocabulary of Enochian

5.1 Classified Word Lists

The following vocabulary is drawn from the corpus of the 48 Angelic Keys and Dee's journal entries, compiled principally from Laycock's *Complete Enochian Dictionary* and the concordances of Benjamin Rowe.

5.1.1 Theophanic and Cosmological Terms

Enochian	English
IAD	God
IAIDA	the Highest
IADON, IA-IDON	all-powerful
MAD	your God (lit. "your-God")
CHRISTEOS	let there be (possibly from "Christ")
PIRIPSON	heavens
PIRIPSOL	brightness (of the heavens)
GRAA	moon
ROR	sun
CAOSG, CAOSGA, CAOSGO	earth
TOLTORG	earth (alternate)
PRGE, PRGEL	fire
ZIN	waters
ZONG	winds
OZONGON	winds
TELOCH	death
PANPIR	life

5.1.2 Common Function Words

Enochian	English
OD	and
DS	which
TA	as
I	is
CHIS	are (they are)
OL	I, me; of
LAP	for; things; I am
AR	that
DA	there
CORS	such
LU	nor
CRIP, CRP	but
IP	not; shall
Q	or; thy; content
SOBA	whose
BAGLE	for (because)

5.1.3 Verbs of Action and State

Enochian	English
SONF	reign
BOGPA	reigneth
ZACAR(E)	move
ZAMRAN	show, appear
TORZU, TORZUL	arise, rise
MICMA	behold
GOHE, GOHO	saith
DRIX	bring
DARBS	obey
SOLPETH	hearken
BRIN	have, hast
HARG	planted
DLUGA	giving
URAN	see
ZACAM	moved
IALPON	burn
IALPOR	flaming
LOHOLO	shine

5.1.4 Nouns: Persons and Beings

Enochian	English
HOATH	worshipper
OLLOR	man
OLLOG	men
NOCO	servant
NOQODI	ministers
TABAAN	governor
BALZARG	stewards
NOROMI	sons
PASHS	children
VOVIN, VOVINA	dragon
VABZIR	eagle
GAH	spirits
PIR	holy ones
HAMI	creatures

5.1.5 Nouns: Nature and Objects

Enochian	English
LONDOH	kingdom(s)
SALMAN	house
POAMAL	palace
COMO	window
CAB	rod
BALIE	salt
CNILA	blood
MALPIRG	fires
MOSPLEH	horns
NAPEA	sword (two-edged)
TALHO	cups
HUBAR	lamps

5.1.6 Adjectives and Qualities

Enochian	English
DRILPA	great
MICALZO	mighty
BALTOH	righteous
BALT	justice
BUSDIR	glory
VAOAN	truth
ETHARZI	peace
ZORGE	friendly
LUCIFTIAN	brightness
GIVI	stronger
HOMIL	true

5.1.7 Directional and Temporal Terms

Enochian	English
RAAS, RAASY	east
BABAGE	south
LUCAL	north
SOBOLN	west
DOSIG	night
BASGIM	day
BAZM	mid-day
COCASB	ages (time)
HOMIN	age

Enochian	English
MATB	thousand

5.2 A Note on Etymology

Most Enochian words have no discernible etymology in any known language. A handful show suggestive parallels to biblical names or English words: *luciftias/luciftian* ("brightness") recalls Lucifer ("light-bearer"); *babalond* ("wicked, harlot") recalls Babylon (the "Whore of Babylon" in Revelation); *christeos* ("let there be") may be from "Christ"; and *paradiz* ("virgins") recalls "paradise." The number system, with single digits assigned to individual Latin letters, appears to be a unique alphabetic-numeral cipher unrelated to any known system.

PART SIX: THE ENOCHIAN CALLS (KEYS)

Chapter 6: The Forty-Eight Calls

6.1 Structure of the Calls

The corpus consists of **19 distinct Calls** (the first 18 plus the Call of the Thirty Aethyrs), with the 19th Call used with 30 different names to produce a total of 48. The Calls are liturgical invocations, rich in imagery drawn from biblical apocalyptic literature, creation mythology, and angelic hierarchy.

6.2 The First Call: Text, Transliteration, and Translation

This is the foundational invocation and the best-known text in the Enochian corpus.

Enochian (Latin transliteration):

> *Ol sonf vorsg, goho Iad balt, lansh calz vonpho: sobra z-ol ror i ta nazpad, Graa ta malprg. Ds hol-q Qaa nothoa zimz, od commah ta nobloh zien: Soba thil gnonp prge aldi, od vrbs oboleh grsam. Casarm ohorela caba pir, od zonrensg cab erm Iadnah. Pilah farzm zurza adna ds gono Iadpil, ds hom od toh. Soba ipam, lu ipamis, ds loholo vep zomd poamal, od bogpa aai ta piap piamol od vaoan. ZACARe, ca, od ZAMRAN! Odo cicle Qaa. Zorge, lap zirdo Noco MAD, Hoath Iaida.*

English translation (Dee's):

> *I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath: in whose hands the Sun is as a sword and the Moon as a through-thrusting fire: which*

measureth your garments in the midst of my vestures, and trussed you together as the palms of my hands: whose seats I garnished with the fire of gathering, and beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover you lifted up your voices and swore obedience and faith to him that liveth and triumpheth, whose beginning is not, nor end cannot be, which shineth as a flame in the midst of your palace, and reigneth amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

6.3 Word-by-Word Analysis of the First Call (Opening)

Enochian	Meaning	Notes
Ol	I	1st person pronoun
sonf	reign	verb
vorsg	over you	compound: *vors* (over) + *g* (you)
goho	saith	3rd person of *goh-* ("say")
Iad	God	theophanic noun
balt	justice	noun
lansh	in power	compound
calz	the firmaments	noun
vonpho	wrath	noun
sobra	whose	variant of *soba*
z-ol	in whose hands	compound
ror	sun	noun
i	is	copula, 3rd person
ta	as	conjunction
nazpad	a sword	noun
Graa	moon	noun
ta	as	conjunction
malprg	a through-thrusting fire	noun compound
ds	which	relative pronoun
hol-q	measureth	verb compound

PART SEVEN: TRANSLATIONS INTO ENOCHIAN

Chapter 7: Religious Texts in Enochian

Important Prefatory Note

The Enochian language, as received by Dee and Kelley, has a corpus of only approximately 250 attested words. This is far too limited to permit fluent, natural translation of extended texts from any language. The translations that follow are therefore **scholarly exercises** — constructed using the attested Enochian vocabulary as far as possible, supplemented by reasonable extrapolation from known roots and patterns, and by the use of English loanwords or calques where no Enochian equivalent exists. Where a word has no known Enochian equivalent, a plausible neologism is formed from Enochian roots (marked with †), or an English word is transliterated into Enochian script (marked with ‡). These translations are intended as educational demonstrations, not as claims of authenticity or magical efficacy.

The grammatical conventions used follow the patterns attested in the Calls: SVO word order, compounding of function words, the suffix *-o* for "of," infrequent articles, and sparse preposition use.

7.1 From the Christian Bible

7.1.1 Genesis 1:1–5 (King James Version)

English:

> *In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*

Enochian Translation:

> *IAOD Iad qaa† piripson od caosga. Od caosga as affa†, od page†; od dosig as mirc† ooanoan adroch†. Od Gah Iado zacar mirc ooanoan zino. Od Iad goho, Christeos olprt: od as olprt. Od Iad uran† olprt, ar i baltoha. Od Iad vmd† olprt Basgim, od dosig vmd Dosig. Od eolis† od iaod zirom elo basgim.*

Key Notes: *IAOD* = "beginning"; *qaa* = "creation/created" (from attested root); *affa* = "empty" (attested); *page* = "rest/void" (attested as "rest"); *dosig* = "night" (attested); *olprt* = "light" (attested); *christeos* = "let there be" (attested); *basgim* = "day" (attested); *ooanoan* = "eyes/face" (attested); *elo* = "first" (attested).

7.1.2 John 1:1–3

English:

> *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things by him were made; and without him was not anything made that was made.*

Enochian:

> *IAOD as Bialo†, od Bialo as tol† Iad, od Bialo as Iad. Oi as iaod tol Iad. Lap zirom casarm tox; od ip tox as ip casarm ar as casarm.*

Key Notes: *Bialo* = "voice/word" (attested as "voice"); *tol* = "with/all" (attested); *casarm* = "made" (attested); *tox* = "of him/his" (attested).

7.1.3 Psalm 23:1–4

English:

> *The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear not evil: for thou art with me; thy rod and thy staff they comfort me.*

Enochian:

> *Ge-Iad i in tabaan†; ol ip dods†. Gohe ol brgda† harg†; gohe ol zildar† tol etharzi zin. Gohe zylna† ol; gohe ol zar baltoho bagle do-o-a-in tox. Noib, tol ol insi zomd adroch† teloch, ol ip ciaofi babalond: bagle ils geh tol ol; q cab od q cab† z bliora ol.*

Key Notes: *tabaan* = "governor" (extended to "shepherd" metaphorically); *brgda* = "sleep/lie down" (attested); *etharzi* = "peace/still" (attested); *zar* = "courses/paths" (attested); *teloch* = "death" (attested); *ciaofi* = "terror/fear" (attested); *bliora* = "comfort" (attested).

7.2 From the Jewish Talmud and Targum

7.2.1 Pirkei Avot 1:2 (Mishnah, Talmud)

English:

> *Shimon the Righteous was among the last of the Great Assembly. He used to say: On three things the world stands — on the Torah, on the worship, and on deeds of loving-kindness.*

Enochian:

Shimon‡ Baltoh as aai† iophan† drilpa comselha†. Goho: Mirc d† lap caosg trint† — mirc Ohorela†, mirc Hoath, od mirc ath zorge†.

Key Notes: *Baltoh* = "righteous" (attested); *drilpa* = "great" (attested); *caosg* = "earth/world" (attested); *trint* = "sit/stand" (attested as "sit"); *ohorela* = "law/Torah" (attested); *hoath* = "worship(per)" (attested); *ath* = "works/deeds" (attested); *zorge* = "friendly/kindness" (attested).

7.2.2 Targum Onkelos, Genesis 1:1

Aramaic Original:

Beqadmin bera Adonai yat shemaya ve-yat ar'a. ("In the beginning the Lord created the heavens and the earth.")

Enochian:

IAOD Ge-Iad qaa piripson od caosga.

Key Notes: This is nearly identical to the Enochian rendering of Genesis 1:1 from the Hebrew, since the Targum provides a straightforward Aramaic translation. *Ge-Iad* = "the Lord/our God" (compound of *ge* "our" + *Iad* "God").

7.3 From the Quran and Hadith

7.3.1 Al-Fatiha (Quran 1:1–7, "The Opening")

English (Sahih International translation):

In the name of God, the Most Gracious, the Most Merciful. All praise is to God, Lord of the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment. It is You we worship and You we ask for help. Guide us to the straight path — the path of those upon whom You have bestowed favor, not of those who have earned anger, nor of those who are astray.

Enochian:

Do-o-a-ip Iad, drilpa rit†, drilpa rit. Ecrin† Iado, Ge-Iad caosgo†. Drilpa rit, drilpa rit. Tabaan basgim balt†. Ils ge hoath od ils ge solpeth dluga†. Gohe ge zar† homil — zar par ar ils brin dlugam† zorge, ip par ar brin vonph†, ip par ar chis droln†.

Key Notes: *Do-o-a-ip* = "in the name" (attested); *rit* = "mercy" (attested); *ecrin* = "praise" (attested); *tabaan* = "master/governor" (attested); *balt* = "justice/judgment" (attested); *hoath* = "worship" (attested); *solpeth* = "hearken/ask" (attested); *zar* =

"path/course" (attested); *homil* = "true/straight" (attested); *dlugam* = "given/bestowed" (attested); *vonph* = "wrath/anger" (attested); *droln* = "any/astray" (extended).

7.3.2 Hadith: "Actions Are Judged by Intentions" (Sahih al-Bukhari, Hadith 1)

English:

> *Indeed, actions are judged by intentions, and every person shall have what they intended. So whoever's migration was for God and His Messenger, then his migration was for God and His Messenger; and whoever's migration was for worldly gain or to marry a woman, then his migration was for what he migrated for.*

Enochian:

> *Homil, ath chis balt† manin†, od lonsa ollor trian brin ar goho manin. Ta† casarma zacar as bagle Iad od tia Gohol†, ta tia zacar as bagle Iad od tia Gohol; od casarma zacar as bagle caosgo† lap o lonsa†, ta tia zacar as bagle ar tia zacar.*

Key Notes: *ath* = "works/actions" (attested); *manin* = "mind/intention" (attested); *lonsa* = "everyone/every" (attested); *ollor* = "man/person" (attested); *gohol* = "saying/messenger" (extended from *goh-* "to say").

7.4 From the Vedas

7.4.1 Rigveda 1.1.1 (Hymn to Agni)

English (Ralph T.H. Griffith translation):

> *I magnify Agni, the household priest, the divine minister of the sacrifice, the invoker, greatest bestower of treasure.*

Enochian:

> *Ol ovof† Agni‡, salman† pir, piripson† noqodi ialporo†, goholor†, drilpa dluga limlal†.*

Key Notes: *ovof* = "magnified/magnify" (attested); *Agni* is kept as a proper name; *salman* = "house(hold)" (attested); *pir* = "holy ones/priest" (attested); *noqodi* = "minister(s)" (attested); *ialporo* = "flaming/of sacrifice" (from *ialpor* "flaming"); *goholor* = "invoker" (from *goh-* "say" + *lor* — attested as "lift up"); *drilpa* = "great(est)" (attested); *dluga* = "giving/bestower" (attested); *limlal* = "treasure" (attested).

7.4.2 Rigveda 10.129.1 (Nasadiya Sukta — "Hymn of Creation")

English:

> *Then there was neither existence nor non-existence; there was no realm of air, no sky beyond it. What covered it? Where was it? In whose protection? Was there water, unfathomable and deep?*

Enochian:

> *Ta as ip i† od ip ipam†; as ip caosg zongo†, ip piripson mirc. Ar ethamza†? Da as? Mirc casarma†? As zin, ip hol-q† od adroch†?*

Key Notes: *ipam* = "is not / beginning" (attested); *ethamza* = "covered" (attested); *hol-q* = "measured/measureth" (attested, here extended to "fathomable"); *adroch* = "depth/mount" (attested).

7.5 From the Avesta

7.5.1 Yasna 28.1 (First Gatha of Zarathustra)

English (from the Avestan):

> *With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the Will of Good Thought and the Soul of the Earth.*

Enochian:

> *Tol ozien† ooanoan† solpeth bagle dluga, Mazda‡, ol ecrin† bagle ath Gah† pir, ils Baltoh, ds ol zorge† manin† Baltoho od Gah† Caosga.*

Key Notes: *ozien* = "hands" (attested); *solpeth* = "hearken/petition" (attested); *ecrin* = "praise/pray" (attested); *gah* = "spirit(s)" (attested); *pir* = "holy ones" (attested); *baltoh* = "righteous/the Right" (attested); *manin* = "mind/thought" (attested); *caosga* = "earth" (attested). *Mazda* is kept as a proper name.

7.5.2 Yasna 12.1 (Zoroastrian Creed)

English:

> *I curse the Daevas. I declare myself a Mazda-worshipper, a follower of Zarathustra, hostile to the Daevas, accepting the Ahuric doctrine.*

Enochian:

> *Ol amma† Daevas‡. Ol zirdo Mazda‡-Hoath, noqol† Zarathustra‡, vonph† Daevas‡, adna† Ohorela† Ahura‡.*

Key Notes: *amma* = "cursed" (attested); *zirdo* = "I am" (attested); *hoath* = "worshipper" (attested); *noqol* = "servant(s)/follower" (attested); *vonph* = "wrath/hostile" (attested); *adna* = "obedience/accepting" (attested); *ohorela* = "law/doctrine" (attested).

PART EIGHT: READING EXERCISES AND PRACTICE

Chapter 8: Practical Exercises

Exercise 1: Read and Translate

Translate the following Enochian sentences into English, using the vocabulary tables above:

1. *Iad i drilpa.*
2. *Ol sonf vorsg.*
3. *Zacare od zamran!*
4. *Chis hami caosgo.*
5. *Dosig od basgim zirom elo.*

Answers:

1. "God is great."
2. "I reign over you."
3. "Move and show yourselves!"
4. "The creatures of the earth are."
5. "Night and day were first."

Exercise 2: Translate into Enochian

Render the following English sentences into Enochian:

1. "The sun is a flame."
2. "Behold the truth of God."
3. "We are the servants of the Highest."
4. "Arise, for I am your God."
5. "The winds and the waters are mighty."

Answers:

1. *Ror i vep.* (or *ialprt*)
2. *Micma vaoan Iado.*
3. *Ge chis noqol Iaida.*
4. *Torzu, bagle ol zirdo Mad.*
5. *Ozongon od zin chis micalzo.*

Exercise 3: Identify the Grammar

In the following line from the First Call, identify the subject, verb, and object/complement:

> *Ds hol-q Qaa nothoa zimz* ("Which measureth your garments in the midst of my vestures")

Analysis: The relative pronoun *ds* ("which") refers back to the subject (God). The verb is *hol-q* ("measureth"). The object is *Qaa nothoa zimz* — where *Qaa* carries a sense of "your" (from the broader creation context), *nothoa* means "garments," and *zimz* means "vestures." The phrase illustrates Enochian's typical English-like SVO order with a relative clause.

Exercise 4: Write in Enochian Script

Using the alphabet chart from Chapter 2, transliterate the following words into Enochian script (written right to left):

1. IAD (God)
2. CAOSG (earth)
3. ZACAR (move)

Remember: Write each word by finding the Enochian glyph for each Latin letter equivalent, then reverse the order of the glyphs so the first letter of the word appears at the right and the last at the left.

PART NINE: APPENDICES

Appendix A: Complete Enochian–English Glossary

(A selection of the most important entries; for the full ~250 words, see Laycock's Complete Enochian Dictionary*.)*

Enochian	English
AAF	amongst
ABRAMG	prepared
ACAM	7,699
ADGT	can
ADNA	obedience
ADOHI	kingdom
AFFA	empty
ALDI	gathering
AMMA	cursed
ANGELARD	thoughts
APILA	liveth
AVAVAGO	thunders
BABAGE	south
BABALOND	wicked, harlot
BAGLE	for (because)
BALT	justice
BALTOH	righteous
BASGIM	day
BIALO	voice
BLIORA	comfort
BOGPA	reigneth
BOLP	be thou
BRGDO	sleep
BRIN	have, hast
BUSDIR	glory
CAOSG	earth
CASARM	made
CHIS	are
CICLE	mysteries
CNILA	blood
COCASB	ages
COMMAH	trussed
CORS	such
DARBS	obey
DOSIG	night
DRILPA	great
DS	which
ECRIN	praise
ETHARZI	peace

Enochian	English
FAAIP	voices
GOHE	saith
GOHOL	saying
GRAA	moon
HOATH	worshipper
HOMIL	true
IAD	God
IAIDA	the Highest
IAOD	beginning
IALPOR	flaming
LIMLAL	treasure
LONDOH	kingdom
LUCIFTIAN	brightness
MALPIRG	fires
MANIN	mind
MICMA	behold
MICALZO	mighty
NOCO	servant
OD	and
OHORELA	law
OL	I; of
OLPRT	light
OLLOR	man
OZIEN	hands
PANPIR	life
PIRIPSON	heavens
PRGE	fire
RIT	mercy
ROR	sun
SALMAN	house
SOBA	whose
SOLPETH	hearken
SONF	reign
TA	as
TABAAN	governor
TELOCH	death
TORZU	arise
VAOAN	truth
VONPH	wrath

Enochian	English
ZACAR	move
ZAMRAN	show, appear
ZIN	waters
ZIRDO	I am
ZORGE	friendly

Appendix B: The Nineteen Calls — Summary Table

Call	Enochian Opening	Subject
1st	*Ol sonf vorsg…*	God's sovereignty and the command to move
2nd	*Adgt vpaah zongom…*	The wings of the winds; the Second of the First
3rd	*Micma goho Piad…*	God as a Circle; 12 Kingdoms; creation
4th	*Othil lasdi babage…*	Thunders of increase; the Second Angle
5th	*Sapah zimii…*	Mighty sounds in the Third Angle
6th	*Gah sdiuchis…*	Spirits of the Fourth Angle
7th	*Raas isalman…*	The East; a house of virgins
8th	*Bazmelo ita…*	Midday; the First; hyacinth pillars
9th	*Micaoli bransg…*	A mighty guard of fire; two-edged swords
10th	*Coraxo chis cormp…*	Thunders of judgment; the North
11th	*Oxiayalholdo…*	The Mighty Seat; five thunders
12th	*Nonci dsonf babage…*	Those reigning in the South; lanterns of sorrow
13th	*Napeai babgen…*	Swords of the South
14th	*Noromi bagie…*	Sons of fury; daughters of lust
15th	*Ils tabaan lialprt…*	Governor of the first flame
16th	*Ils viuialprt…*	Second flame; house of justice
17th	*Ils doalprt…*	Third flame; thorns
18th	*Ils micailz olprit…*	Mighty light; burning flame of comfort
19th (×30)	*Madriax ds praf [LIL]…*	The Call of the Thirty Aethyrs

Appendix C: Guide to Further Study

Primary Manuscript Sources: British Library MS Sloane 3188 (Dee's spirit diaries), MS Sloane 3189 (*Liber Loagaeth*), MS Sloane 3191, MS Cotton Appendix XLVI.

Essential Modern Editions and Studies: Donald C. Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language As Revealed to Dr. John Dee and Edward Kelley* (Weiser, 2001). This is the indispensable scholarly reference.

Geoffrey James, *The Enochian Evocation of Dr. John Dee* (Heptangle, 1984; revised Llewellyn, 2009).

Aaron Leitch, *The Angelical Language, Volume I: The Complete History and Mythos of the Tongue of Angels* (Llewellyn, 2010), and *Volume II: An Encyclopedic Lexicon of the Tongue of Angels* (Llewellyn, 2010).

Lon Milo DuQuette, *Enochian Vision Magick: An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley* (Weiser, 2008; revised 2019).

Meric Casaubon, *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits* (1659; numerous reprints).

Joseph H. Peterson, *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic* (Weiser, 2003).

Online Resources: The Magickal Review — Digital scans of the original manuscripts. The Concordance of Enochian Words (freepages.rootsweb.com/~cgb143/misc/). Sacred-texts.com — Enochian dictionary and related texts.

Appendix D: A Note on the Nature of This Textbook

Enochian is a **constructed language** with a very small corpus, not a natural language with thousands of speakers and an evolving grammar. The "translations" in Chapter 7 are scholarly reconstructions using the limited attested vocabulary, supplemented by calques and loanwords where necessary. They are presented as exercises in applied philology and as demonstrations of the language's structure, not as spiritually authoritative texts or claims about the language's supernatural origin.

The question of whether Enochian represents a genuine angelic communication, an elaborate product of Kelley's creative unconscious, a deliberate cryptographic invention by Dee, or some combination of these, remains debated. What is indisputable is the remarkable historical, linguistic, and cultural interest of the material — a sixteenth-century constructed language, received under extraordinary circumstances, that has influenced Western esotericism for over four centuries.

Finis.

ZACARe, ca, od ZAMRAN! Odo cicle Qaa. Move, therefore, and show yourselves! Open the Mysteries of your Creation.